

The Brethren Evangelist,

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OUR ATTITUDE TOWARD MEMBERS WHO JOIN OTHER CHURCHES.

A brother makes the following inquiry "What do you mean by saying that Snively can get a thousand more graces from the G. B's. than we could possibly give him? Some brethren interpret it bad." We made no such statement as you inquire about. This is what we said: "In his return to the Conservative fold we wish him and his good wife a thousand times more grace than it was possible for them to receive with us."

If we can understand our language it expresses our feelings. We deplore the flood of hate that usually follows those who change church relation. Nothing is more calculated to turn sincere people from a denomination forever than its hatred to those who have sought shelter under other denominational roofs. We have been the victim of it ourselves and know by experience its effect. In our opinion it shows anti-Christ in those who do it. Pusillanimous creatures may be held in church by fear of the frowns of men, but they can be held in the Kingdom of God only by an unfeigned love of the King and His subjects.

Can you not remember how the Brethren were hated—because they were criminals? Oh, no; because they dared to form an organization in which they could worship God without keeping the commandments of men. We know how suspiciously many looked upon us because we maintained the same social and business relations with those who joined the "Progressives" that we had with them when bound by the chords of fraternal love. Nothing ever gave us less confidence in the Christian character of those with whom we were then associated than this very thing.

Shall we now do the very thing we despised in others? God forbid. We have never yet broken friendship with a single man or woman because of a break of church relation. Some have cast our name out as evil because of it, but God being our helper, we shall never stand in their shoes.

Whenever *hatred* of any people shall become an essential qualification to "membership in good standing" in any denomination, we think it is high time for those who love the Lord to step down and out. Like Bro. Bowman we say we hope the Lord may go with those who return.

Every man and woman is individually responsible to God for his or her religious conduct and not to us.

We used to believe that God had just one denomination in the world, and that was "*the church*" of which we were a member, and all other denominations were just so many divisions of the *world*. We did not doubt for a minute but that God would eternally burn every one of them because they did not wash feet and eat a supper. But later on the "lamp to my feet and light to my pathway" showed me so many "commandments" that "*the church*" did not keep that I was compelled to believe, either that none would be saved or that some in all would be. "*The church*" split the commission and made the river a great dividing line between itself and other denominations. "Baptizing them" was inscribed in flaming letters over the door of entrance, and no one could possibly come into the fold except by this door. But the other half, "Go, teach all nations" was as little heeded as though it were the record merely of the prattling of a babe.

While "*the church*" was struggling with all the worldly denominations to get them to obey the "baptize" of the commission, they were off "teaching all nations."

It seems to us, then, that if God would not save any body except he literally carried out in detail *every* precept and commandment none in "*the church*" would be saved, for there were none that obeyed from the heart *all* that the Lord taught. But if the Lord would save men and women in "*the church*" who struggle against sin, the flesh and the devil, whose supreme motive in life was to honor and serve God so would He those in any of the "churches of the world."

The curse of much of our teaching has been, that we can, by going through certain ceremonies in a reverential way, and mechanically responding to the moral law, place God under *obligations* to save us in *compensation for our labor here*. Horribly degrading and false as this doctrine is, it is the broad road upon which hundreds and thousands of fanatics and bigots are racing toward eternity.

Just as much as we think those from whom we broke away should wish and treat us well, so should we now do to those who break away from us. Just as we did not value any one's friendship less who broke

away from the Conservative church when we were members of it, so we do not now those who leave the Brethren for a more congenial fellow-ship.

We shall do our best to make the Brethren church an *ideal* Christian home for every follower of the Lord; then if any are not satisfied with it and go where facilities for serving and honoring the blessed Master are inferior, they will soon return to their Father's house" by knowing that the brothers and sisters whom they left have a yearning love for them than if they know nothing but hatred to them exists in the fraternity which they left.

"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby: If so be ye have tasted that the Lord is gracious."

FROM DAILY COURIER, WATERLOO, IOWA.

The latest news from Master Homer Harrison, who is sick in Chicago and whose life is despaired of, is not very encouraging. He still suffers intensely from the tumor in his stomach, though it is hoped that internal remedies will ultimately remove the growth, which is so situated that surgery cannot avail anything. His father and mother are both in Chicago now with him, though the interest of the BRETHREN EVANGELIST greatly needs the presence of the editor at Ashland, Ohio.

Horace Yoder, of Morrill, Kan., who spent several years in Waterloo and who has numerous friends here, is writing some interesting letters to the BRETHREN EVANGELIST. Horace is a printer by profession and has preached some also, but we understand that he will run his father's farm near Morrill the coming season.

Mr. Ephraim Hoover has returned from his trip to Wooster, Ohio, called there by the sickness of his mother.

By special request, Rev. S. H. Bashor will preach at Enon next Sunday on, "The Personality of the Devil." He has announced a special lecture for next Sunday evening at the College chapel on the subject, "The Difference between Christianity and Modern Churchanity." He also preaches on Thursday evening, Feb. 8, at Finchford. Subject, "Christian Manhood."

W. H. Herrington of Lanark is here conducting the singing at the Progressive church during the meetings. Mr. H is a gentleman of considerable musical ability, which has the effect of increasing the attendance considerable. Rev. Tally is doing the preaching and presents good sound doctrine each evening to large congregations. Several converts are the result.—*Cor. Lanark, (Ill.) Gazette.*